

Masonic Ceremonies



1951

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INTRODUCTION

In 1947 at the Annual Communication, Grand Master William J. Bundy, in his annual address, recommended that all ceremonies of the Masonic Fraternity be revised and that committees be appointed for this purpose. In 1948 Grand Master Maxwell E. Hoffman appointed the committees which had been recommended. The first committee, consisting of Hugh W. Prince, Chairman, Lester H. Gillikin and John F. Lynch, was charged with the responsibility of revising all ceremonies with the exception of the burial service. The second committee appointed was to revise the burial service, and this committee consisted of Robert L. Pugh, Chairman, Harrison Kauffman, Lester H. Gillikin, Charles P. Heindel, Murray C. Alexander, William H. White and James W. Brewer.

The committees proceeded immediately to work and in 1950 presented to the Grand Lodge the revised ceremonies which were adopted on an experimental basis, with copies of all ceremonies being sent to all of the lodges with the request that they be examined critically. The brethren were requested to forward their suggestions for correction and improvement to the responsible committees. At the Annual Communication in 1951, held in Chapel Hill, both committees presented their final drafts of the corrected ceremonies which were adopted at that time, the burial service being adopted for optional use. Grand Master Herbert M. Foy was requested to appoint a committee, charged with the responsibility of editing and publishing the ceremonies.

This committee has met several times in the hope that it might present to the membership a group of ceremonies that would meet the conditions of the present day. It is recognized, of course, that there are many mistakes remaining in the ceremonies,

and at the same time it is quite likely that there are many activities in the ceremonies which can be decidedly improved. In order that these corrections and improvements might be included in a permanent and final printing of the ceremonies, the committee is publishing at this time all ceremonies on a temporary basis only. This booklet is so arranged that the leaves can be detached and used in a standard loose-leaf folder. As the brethren locate certain errors and discrepancies, it will be appreciated if the committee is advised of them. A record of these changes will be kept for inclusion in the final printing of the ceremonies.

The committee would be grossly derelict in its duties if it failed to make recognition of the valuable advice and assistance given in the editing of these ceremonies by three of our outstanding personalities who have made frequent use of the ceremonies in recent years: Past Grand Masters Charles B. Newcomb and Wallace E. Caldwell and Grand Master Herbert M. Foy. All of these brethren have been very generous and helpful in time and suggestions. Their experience with the ceremonies was productive of many helpful inclusions. Credit should also be given to the many brethren throughout the Grand Jurisdiction who have sent in their suggestions and corrections. A large majority of these suggestions have been incorporated in the revised ceremonies, and it is sincerely hoped that those of our membership who are most frequently called upon to conduct our various Masonic services and ceremonies will find these revised editions most useful.

SPECIAL COMMITTEE ON PRINTING MASONIC CEREMONIES

ROBERT L. PUGH, *Chairman*

WILLIAM H. WHITE

HUGH W. PRINCE

LESTER H. GILLIKIN

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CEREMONY OF INSTITUTING A LODGE UNDER DISPENSATION

Instituting a Lodge Under Dispensation: The dispensation for the establishment of a new lodge shall be issued by the Grand Master of the Grand Lodge. The Grand Secretary shall notify the brother named as Master in the dispensation that it has been issued. The Master will notify the members named in the dispensation to assemble in their lodge hall at the time determined. If the Grand Master cannot attend, he may designate his special representative to institute the new lodge.

After the brethren are assembled, the instituting officer will cover and assume the East, and he may appoint a Marshal, Chaplain, and such other assistants as he thinks proper. He then causes the dispensation to be read, after which the name of officers to serve under the dispensation will be announced. (Regs. 44-08; 44-13) (The officers of a lodge under dispensation are not to be installed.)

As these names are called, the officers will form in line west of the Altar and facing the East, the Master, uncovered, on the right of the line under the direction of the Marshal, who will invest each officer with his jewel and apron. The Master named in the dispensation will then be conducted to the East and seated on the right of the instituting officer, and the Wardens and other officers will be conducted to their respective stations and places. These movements may be accompanied by solemn music, if convenient.

The instituting officer will then open a Master Mason's lodge.

INSTITUTING OFFICER (Charge to Master, who rises when addressed): **Worshipful Master, the Grand Lodge having committed to your care the superintendence and government of the brethren who**

are to compose this new lodge, you cannot be insensible of the obligations which devolve on you as their head, nor of your responsibility for the faithful discharge of the important duties pertaining to your appointment.

The honor, reputation, and usefulness of this lodge will materially depend upon your skill and assiduity, while the happiness of the members will be generally promoted in proportion to the zeal and ability with which you propagate the genuine principles of Freemasonry. For a pattern, consider the great luminary of Nature which, rising in the east, regularly diffuses light and luster to all within its circle. In like manner, it is your duty to spread light and instruction to the brethren of this lodge. Forcibly impress upon them the dignity and high importance of Masonry, and seriously admonish them never to disgrace it. Charge them to practice out of the lodge those duties which have been taught in it; and, by amiable, discreet, and virtuous conduct, to convince mankind of the goodness of the institution so that, when a person is said to be a member of it, the world may know that he is one to whom the burdened heart may pour out its sorrows; to whom distress may prefer its suit; whose hand is guided by justice; and whose heart is expanded by benevolence. In short, by a diligent observance of the laws of our Grand Lodge, the Ancient Landmarks, the regulations of Masonry, and above all the Holy Scriptures, which are given as a rule and guide to your faith, you will be enabled to merit the confidence reposed in you.

Instituting Officer (Charge to the Senior and Junior Wardens, who rise when addressed): You should be examples of good order and regularity, for it is only by due regard to the laws, in your own conduct, that you can expect obedience to them from others. You are to assist the Master assiduously in diffusing

light and imparting knowledge to all whom he shall place under your care. In the absence of the Master, you will succeed to higher duties; your acquirements must therefore be such that the Craft may never suffer for want of proper instruction. From the spirit which you have heretofore shown, I entertain no doubt that your future conduct will be such as to merit the approval of your brethren and the testimony of a good conscience.

Instituting Officer (Charge to Members of the lodge, who are called up by three raps): Brethren of ----- Lodge U. D.: You have been formed, under dispensation, into a lodge of Ancient, Free and Accepted Masons, and are empowered to confer the several degrees of Ancient Craft Masonry and to transact the necessary business incident thereto. Your authority is strictly limited by the law of The Grand Lodge of Ancient, Free and Accepted Masons of North Carolina, and your continuance as a lodge under dispensation is subject to the will and pleasure of the Grand Master, who may at any time revoke the authority under which you are now working.

It is your duty, as officers and members, to obey the laws strictly; in order to do so, you should carefully study all of its provisions, as any departure therefrom may subject you to censure and might result in the recalling of your dispensation.

Lodges are first instituted under dispensation as a test of the ability of the officers and brethren to perform properly the duties incumbent upon them; if, after due trial, they are found worthy and well qualified, they may be constituted and formed into regular lodges with full power to work under charters.

In addition to observing the law, it will also be the duty of the officers to conform to the rules and

regulations of the Grand Lodge in regard to work. The Grand Lodge has its own esoteric work and it imposes severe penalties for any departure therefrom. The ritualistic work adopted by the Grand Lodge, *and no other*, shall be used. The desire on the part of lodges under dispensation to confer degrees too often results in the admission into our Fraternity of men who are not worthy and well qualified. Bear in mind that the stability of a lodge depends upon the quality of its members, and not upon the number upon whom its favors are bestowed. As the strength of a chain is tested by its weakest link, so the standing of a Masonic lodge is measured by its weakest member. I especially admonish you to inquire carefully into the character and standing of those who seek admission into our Fraternity. No man can add to, or shed lustre upon, Freemasonry; no one must be solicited to become one of us. We confer favors upon those we accept, and we should know beyond question that the recipients are worthy of what we have to impart.

I charge you to guard well the portals of this lodge, as every Freemason you create is entitled to be greeted by the Fraternity as a friend and brother wheresoever dispersed throughout the globe. Brother Marshal, make the proclamation.

Proclamation by the Marshal: In the name and by the authority of The Most Worshipful Grand Lodge of North Carolina, I do proclaim that-----

-----Lodge U. D., of ----- has been duly instituted in conformity with the rites of our institution and the charges of our ancient and honorable Fraternity.

(Public Grand Honors)

Benediction by Instituting Officer or Chaplain:

The Lord bless thee, and keep thee:

The Lord make His face shine upon thee, and be gracious unto thee:

The Lord lift up His countenance upon thee, and give thee peace,

Both now and forevermore. Amen.

Response By All The Brethren: So Mote It Be.

The instituting officer may conclude with such personal instructions as he deems proper for the occasion; and, handing to the Master the dispensation and the gavel of authority, he will uncover, resign the chair, and take the place vacated by the Master. The brethren are seated, the Master recovers and the lodge proceeds with its business. The Secretary will copy the dispensation into the records, and make full and complete report of all proceedings.

The proposed by-laws shall be adopted. (Reg. 44-18.) Report of such action shall be made to the Chairman of the Grand Lodge Committee on By-laws.

The lodge is closed on the Degree of Master Mason in Due Form.

CONSTITUTION AND DEDICATION OF A NEW LODGE

When a lodge receives a Charter from the Grand Lodge, it is to be constituted according to the ceremonies prescribed in this Chapter. The Ceremonies should be performed by the Grand Master, Deputy Grand Master, or a Past Master duly authorized by the Grand Master. When the Grand Master officiates, the lodge is constituted in Ample Form; when the Deputy Grand Master, in Due Form; when another, in Form.

The ceremony may be either public or private. If it is conducted in a church or public hall, the platform should be arranged, as nearly as practicable, like the lodge hall, with sufficient space for the Altar and Symbolic Lodge, and for the Ceremonial work.

If the ceremony takes place in the lodge room, a table or platform of convenient size, upon which to place the "Symbolic Lodge" (or carpet), is placed about half way between the Altar and the East. The Golden Vessel with Corn at the east, the Silver Vessel with Wine at the west, and the Silver Vessel with oil at the south, are placed on the table around the "Symbolic Lodge". At the head of the table is a pedestal with the Three Great Lights and upon another pedestal is the Constitution. [The "Symbolic Lodge" used on such occasions is a box of oblong shape (about 10x10x20 inches) in imitation of the Ark of the Covenant, neatly covered with white linen or good quality white cloth. A painting on canvas, representing the ground floor of King Solomon's Temple, may be used.]

The new lodge should not be opened, but the officers should assume their proper stations and places, wearing their jewels and proper clothing; the brethren should be clothed in white aprons.

On the day and hour appointed, the Grand Master and his officers meet in the new lodge hall and open on the degree of Master Mason.

SERVICE

Grand Master: The Grand Marshal will now form the officers and members of _____ Lodge Number _____, west of the Altar.

The Grand Marshal forms the officers and members as requested.

The Deputy Grand Master addresses the Grand Master:

Most Worshipful Grand Master, a number of brethren having been duly instructed in the mysteries of Masonry, and having assembled together at stated periods, do now desire by virtue of a charter granted to them for the purpose, to be constituted into a regular lodge, agreeable to the ancient usages and customs of the Fraternity.

The Charter and records are presented to the Grand Master, who examines them, and proclaims:

The records appear to be correct, and are approved. Upon due deliberation, the Grand Lodge has granted the brethren of this new lodge a charter, establishing and confirming them in the rights and privileges of a regular constituted lodge, which the Grand Secretary will now read.

After the charter is read, the Grand Master says:

We shall now proceed, according to ancient usage, to constitute these brethren into a regular lodge.

The Deputy Grand Master conducts the Master-elect to the Altar and presents him to the Grand Master, saying:

Most Worshipful Grand Master, I present Brother _____, **whom the members of the lodge, now to be constituted, have chosen for their Master.**

The Grand Master: Brethren, do you remain satisfied with your choice? If there is no objection we will proceed with the ceremony.

Grand Master: The Master-elect will present, individually, his Wardens and other officers, naming them and their respective offices. (Pause after this is done). Grand Master: Brethren, do you remain satisfied with each of your officers? If so, you will bow in token of assent. (Pause for this to be done.)

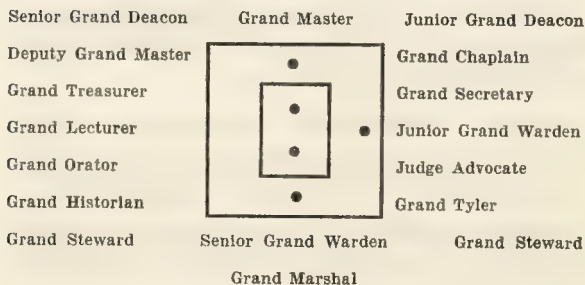
(The ceremony of Consecration may commence with solemn music.)

CEREMONY OF CONSECRATION

The Grand Master, attended by the Grand Officers, form themselves in order around, and facing, the Symbolic Lodge.

ARRANGEMENT AROUND SYMBOLIC LODGE

EAST



A piece of solemn music may be performed, while the Symbolic Lodge is uncovered by the Grand Marshal, after which the first clause of the Consecration Prayer is repeated by the Grand Chaplain, which is as follows:

Great Architect of the Universe! Maker and Ruler of all worlds! deign from Thy celestial Temple, from realms of light and glory, to bless us in all the purposes of our present assembly! We humbly invoke Thee to give us at this, and at all times, wisdom in all our doings, strength of mind in all our difficulties, and the beauty of harmony in all our communications! Permit us, O Thou Author of Light and Life, great source of Love and Happiness, to erect this lodge, and now solemnly to consecrate it to the honor of Thy Glory! Glory be to God on high.

Response by the Brethren: As it was in the beginning, is now, and ever shall be, world without end.

Grand Chaplain: Amen.

The Junior Grand Warden will take the Silver Vessel with Corn, the Senior Grand Warden the Silver Vessel with Wine, and the Deputy Grand Master the Golden Vessel with Oil, and shall separately proceed to the West of the Symbolic Lodge and sprinkle the elements of consecration upon it.

The Grand Chaplain then continues:

Grant, O Lord our God; that those who are now about to be invested with the government of this lodge, may be endued with wisdom to instruct their brethren in all their duties. May brotherly love, relief, and truth always prevail among the members of this lodge; and may this bond of union continue to strengthen the lodges throughout the world!

Bless all our brethren, wherever dispersed, and grant speedy relief to all who are either oppressed or distressed. We affectionately commend to Thee all the members of Thy whole family. May they increase in grace, in the knowledge of Thee, and in love of each other.

Finally, may we finish all our work here below with Thy approbation, and then have our transition from this earthly abode to Thy heavenly temple above, there to enjoy light, glory and bliss, ineffable and eternal. Glory be to God on high.

Response by the brethren:

As it was in the beginning, is now, and ever shall be. So mote it be.

Grand Chaplain: Amen.

A piece of solemn music may be performed while the Symbolic Lodge is covered by the Grand Marshal.

The Grand Chaplain then dedicates the lodge as follows:

To the memory of the Holy Saints John, we dedicate this lodge. May every brother revere their character, and imitate their virtues. Glory be to God on high.

Response by the brethren:

As it was in the beginning, is now, and ever shall be, world without end. So mote it be.

Grand Chaplain: Amen.

A piece of solemn music may be performed, while the brethren of the new lodge advance in procession, being led by the Master, passing West of the Altar at which point they pause and salute the Grand Lodge. They then take their places as they were.

Then the Grand Master constitutes the new lodge as follows:

In the name of The Most Worshipful Grand Lodge of Ancient, Free and Accepted Masons of North Carolina, I now constitute and form you, my beloved brethren, into a regular lodge of Ancient, Free and Accepted Masons. From henceforth, I empower you to meet as a regular lodge, constituted in conformity to the rites of our institution and the charges of our ancient and honorable Fraternity, and may the Supreme Architect of the universe prosper, direct and counsel you in all your doings.

Response by the brethren:

So mote it be.

Grand Chaplain: Amen.

Grand Master: Worshipful Grand Marshal, make proclamation that _____ Lodge No. _____ has been regularly constituted.

Grand Marshal: I am directed by the Most Worshipful Grand Master to proclaim that _____ Lodge No. _____ has been duly and regularly constituted in Ample Form.

Grand Master: This lodge having been duly constituted, I will now install its officers. Worshipful Grand Marshal, collect the officers' jewels and prepare for the installation.

After the installation of officers, the constituting officer should be recognized by the Master for such personal instructions or remarks as he deems proper for the occasion, after which the brother designated as the orator should be presented.

END OF CEREMONY

CEREMONY OF INSTALLATION

(Officers of Subordinate Lodges)

General Suggestions and Instructions

It will save time and avoid confusion for the officers of the lodge to wear white aprons in opening the lodge so that the officers' aprons and jewels may be arranged in order at the Altar before opening the lodge. The apron, jewel and sword of the Tyler should be on the bottom and the apron and jewel of the Master on top. The hat of the Master-elect, together with the gavel, Charter of the lodge, Book of Constitutions, and by-laws of the lodge, should be conveniently placed in the East. (If the Installing Officer prefers to invest the Master-elect before the East, the apron and jewel of the Master will be placed in the East instead of at the Altar.)

If there is to be a public installation, or if it is preferred, the officers, when ordered to vacate their stations and places, may approach the Altar in reverse order (beginning with the Tyler, without his sword), and leave their aprons and jewels in order. If this is done, white aprons should be provided at the Altar for the officers as they leave their aprons and jewels at the Altar.

Chairs may be placed west of the Altar for all the officers, except the Master-elect, and the other officers-elect may take their seats after taking the Official Declaration.

The Marshal DOES NOT invest the Tyler with the sword, until instructed to do so by the Installing Officer. After the Master-elect is installed and seated, beginning with the Senior Warden-elect, the Marshal presents, individually, the several officers, according to rank, at the Altar (except the Stewards, who are presented together); invests each with the insignia of his office; announces the name of the

brother and the office to which he has been elected, re-elected, or appointed; and, when installed, conducts him to his station or place in the lodge.

When ready to begin the Installation Ceremony, the Master instructs all officers to vacate their stations and places; appoints a Marshal; fills the places of the Secretary, Junior Deacon, and Tyler with substitute officers; and turns the gavel over to the Installing Officer.

While he is not instructed to do so, the Marshal conducts each officer to his station or place after installation. *The Marshal should instruct the Junior Warden-elect to give one rap after the word "South" and the Senior Warden-elect to give one rap after the word "West" in the Marshal's proclamation at the end of the ceremony.*

The Installing Officer should consult with and instruct the Master as to asking him to continue the installation after the Master is installed.

INSTALLING OFFICER: Brother Secretary, you will announce the names of the officers duly elected and appointed to serve this lodge for the ensuing year. As their names are called, the brethren will take positions according to rank in a line West of the Altar, the position of the Senior Warden-elect being at the North of the line, the Master-elect standing in front of the line at the Altar.

(After seeing that the officers are properly placed, the Marshal takes his place at the right of the Tyler. If necessary, a double line may be formed with the elective officers nearer the Altar and the appointive officers in the rear.)

INSTALLING OFFICER: Worshipful Master, are these brethren, who have been selected for their respective offices, qualified for those offices in accordance with the provisions of THE CODE, includ-

ing the provisions of Regulation 80-08 as to proficiency in the Catechism of the degree of Master Mason?

RESPONSE OF THE MASTER: (*Note: If all are so qualified, the Master answers, They are. If any are not, he so states and explains. Any officer not qualified cannot be installed*).

INSTALLING OFFICER: Brethren behold your officers-elect. (Pause) If there is no objection, we will proceed with the installation. (Pause, and continue):

Each of the officers to be installed will place his right hand over his heart and repeat after me, in unison, the official declaration:

I promise upon the honor of a Master Mason that I will, to the best of my ability, conform to and abide by the Ancient Landmarks, regulations, and usages of Masonry, the Constitution and laws of The Grand Lodge of Ancient, Free and Accepted Masons of North Carolina and the laws of this lodge and that I will faithfully perform the duties of the office to which I have been selected. (Reg. 63-14).

INSTALLING OFFICER: Brother Marshal, present the Master-elect.

MARSHAL: Worshipful Master, I now present Brother -----, who has been elected (or appointed) Master of this lodge for the ensuing year.

INSTALLING OFFICER: My Brother, kneel for the purpose of prayer. (The Master-elect kneels, facing the East, and with hands on the Great Lights. The Marshal stands north of the Altar, facing South.)

INSTALLING OFFICER (calls up the lodge for prayer): **Brother Chaplain**, approach the South side of the Altar, and lead our devotions. (If installation ceremony follows constitution of a new lodge, omit second paragraph of the following prayer.)

PRAYER

CHAPLAIN: Most Holy and Glorious Lord God! We approach Thee with reverence and implore Thy blessings over this lodge and these brethren about to be invested with its government. Fill their hearts with Thy fear; that their tongues and actions may pronounce Thy Glory. Make them steadfast in Thy service. Animate their hearts and strengthen their endeavors. May they teach Thy judgments and Thy laws, and be Thy true and faithful servants. May they be endued with wisdom to instruct their brethren in all their duties.

May brotherly love, relief, and truth, always prevail among the members of this lodge; and may this bond of union continue to strengthen the lodges throughout the world. Bless all our brethren, wherever dispersed; and grant speedy relief to all who are either oppressed or distressed. We affectionately commend to Thee, all the members of Thy whole family. May they increase in grace, in the knowledge of Thee, and in love of each other. Finally, may we finish all our work here below, with Thy approbation; and then have our transition from this earthly abode to Thy heavenly temple above, there to enjoy light, glory and bliss, ineffable and eternal. Amen.

INSTALLING OFFICER (to Master-elect): Arise, my brother. The other officers-elect may be seated.

(Installing Officer seats lodge.)

INSTALLING OFFICER: Previous to your investiture, it is necessary that you should signify your assent to those ancient charges and regulations, which point out the duty of a Master of a Lodge.

- I. You agree to be a good man and true, and strictly to obey the moral law.
- II. You agree to be a peaceable subject, and cheerfully to conform to the laws of the country in which you reside.
- III. You promise not to be concerned in plots and conspiracies against government, but patiently to submit to the decisions of the supreme legislature.
- IV. You agree to pay a proper respect to the civil magistrates, to work diligently, live creditably, and act honorably by all men.
- V. You agree to hold in veneration, the original rules and patrons of the order of Masonry, and their regular successors, supreme and subordinate, according to their stations, and to submit to the awards and resolutions of your brethren, when convened, in every case consistent with the constitutions of the order.
- VI. You agree to avoid private piques and quarrels, and to guard against intemperance and excess.
- VII. You agree to be cautious in carriage and behavior, courteous to your brethren, and faithful to your lodge.
- VIII. You promise to respect genuine brethren, and to discountenance impostors, and all dissenters from the original plan of Masonry.

- IX.** You agree to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the art.
- X.** You promise to pay homage to the Grand Master for the time being, and to his officers when duly installed; and strictly to conform to every edict of the Grand Lodge, or general assembly of Masons, that is not subversive of the principles and groundwork of Masonry.
- XI.** You admit that it is not in the power of any men, or body of men to make innovations in the body of Masonry.
- XII.** You promise a regular attendance on the committees and communications of the Grand Lodge, on receiving proper notice, and to pay attention to all the duties of Masonry, on convenient occasions.
- XIII.** You admit that no new lodge shall be formed without permission of the Grand Lodge; and that no countenance be given to an irregular lodge; or to any person clandestinely initiated therein, being contrary to the ancient charges of the order.
- XIV.** You admit that no person can be regularly made a Mason in, or admitted a member of, any regular lodge, without previous notice and due inquiry into his character.
- XV.** You agree that no visitor shall be received into your lodge without due examination, and producing proper vouchers of their having been initiated into a regular lodge.

These are the regulations of Free and Accepted Masons.

The Installing Officer then addresses the Master-elect as follows:

Do you submit to these charges and promise to support these regulations, as Masters have done in all ages before you?

(The answer is, I do.)

INSTALLING OFFICER: Brother -----, in consequence of your cheerful conformity to the charges and regulations of the Fraternity, you are now to be installed Master of this lodge (*or, this new lodge*), in full confidence of your care, skill, and capacity to govern the same. (If the Installing Officer prefers to invest the Master-elect with the jewel and apron of his office, he will order the Marshal to present Brother ----- before the East and will omit the following order.)

Brother Marshal, invest the Worshipful Master with the jewel and apron of his office. (The Marshal having performed this duty, the Installing Officer continues:)

Worshipful Master, you will now receive in charge the furniture and various implements used in your lodge. They are emblematical of our conduct in life, and upon this occasion are carefully enumerated.

The Holy Writings, that Great Light in Masonry, will guide you to all truth: it will direct your path to the temple of happiness, and point out to you the whole duty of man. However men may differ in creed, yet all men agree that within the pages of the Holy Bible are found those principles which lay the foundation upon which to build a righteous life. Freemasonry would take all men by the hand and, leading them to its Altar, would point to the open Bible and urge each faithfully to direct his

steps through life by the Light he shall find therein. If, from our sacred Altar, the atheist or irreligious man should ever wrest this Book and thus remove, or even obscure, the great Light of Freemasonry, that light which has been for centuries the rule and guide of all Masons, then we could no longer claim the proud title and rank of Master Mason; but as long as that sacred Light shines upon our Altar, as long as it illumines and brightens the pathway of the craftsman by the golden rays of truth, so long will Freemasonry live and shed its beneficent influence among men. Guard, then, my Brother, this sacred Book as you guard your life. Defend it as you would defend the flag of your country. Live according to its sublime precepts; govern yourself that you may be able to govern others; learn first that you may be able to teach, for justice, moderation, and decorum should mark the acts of an upright man.

The Square teaches us to regulate our actions by rule and line, and harmonize our conduct by the principles of morality and virtue.

The Compasses teach us to limit our desires in every station; that, rising to eminence by merit, we may live respected, and die regretted.

The Rule directs that we should punctually observe our duty, press forward in the path of virtue, and, neither inclining to the right nor to the left, in all our actions have eternity in view.

The Line teaches the criterion of moral rectitude, to avoid dissimulation in conversation and action, and to direct our steps to the path which leads to a glorious immortality.

INSTALLING OFFICER: Brother Marshal, conduct the Master to the East. (*After this is done, he continues:*) It is fitting that you should be covered

when presiding over the lodge. (*Hands the Master his hat and uncovers as the Master covers.*)

INSTALLING OFFICER CONTINUES: Worshipful Master, I now place in your hands the gavel, an additional insignia of your rank and authority. Wield it, my Brother, with prudence and discretion—firmly, but never arbitrarily—to the end that good order and harmony may be preserved.

INSTALLING OFFICER: (*Omit if Charter is to be presented by the Installing Officer*): The retiring Master of _____ Lodge No. _____ will now present the Charter of the lodge to the newly installed Master.

RETIRING MASTER (*or Installing Officer*): Worshipful Master, I now present to you the Charter of _____ Lodge No. _____, and charge you that you must preserve it with unfailing care, and deliver it to your successor in office.

INSTALLING OFFICER: Brother Secretary, record in the minutes of this communication that the Charter (*or the legal substitute therefor*) of _____ Lodge No. _____ has been delivered in open lodge to Worshipful Brother _____, Master.

INSTALLING OFFICER CONTINUES (*handing Master-elect the Code*): The Book of Constitutions you are to search at all times. Cause it to be read in your lodge, that none may pretend ignorance of the excellent precepts it enjoins.

(*Handing Master-elect the By-laws*): You now receive in charge the by-laws of your lodge, which you are to see carefully and punctually executed.

CHARGE UPON THE INSTALLATION OF THE MASTER OF A LODGE

INSTALLING OFFICER: Worshipful Master, being selected Master of this lodge, you cannot be insensible of the obligations which devolve on you as their head, nor of your responsibility for the faithful discharge of the important duties annexed to your appointment.

The honor, reputation and usefulness of your lodge will materially depend on the skill and assiduity with which you manage its concerns, while the happiness of its members will be generally promoted, in proportion to the zeal and ability with which you propagate the genuine principles of our institution.

For a pattern of imitation, consider the great luminary of nature, which, rising in the East, regularly diffuses light and lustre to all within its circle. In like manner, it is your province to spread and communicate light and instruction to the brethren of your lodge. Forcibly impress upon them the dignity and high importance of Masonry, and seriously admonish them never to disgrace it. Charge them to practice out of the lodge, those duties which are taught in it; and by amiable, discreet, and virtuous conduct, to convince mankind of the goodness of the institution; so that, when anyone is said to be a member of it, the world may know that he is one to whom the burdened heart may pour out its sorrows; to whom distress may prefer its suit; whose hand is guided by justice, and his heart expanded by benevolence. In short, by a diligent observance of the by-laws of your lodge, the constitutions of Masonry, and above all, the Holy Scriptures, which are given as a rule and guide to your faith, you will be enabled to acquit yourself with honor and reputation, and lay up a crown of

rejoicing, which shall continue when time shall be no more.

(NOTE: *Unless the newly installed Master desires to install the remaining officers, he will return the gavel to the Installing Officer and say, My brother, continue the installation. If the Installing Officer continues with the installation, the Master uncovers and the Installing Officer re-covers.*)

(THE SENIOR WARDEN)

INSTALLING OFFICER: Brother Marshal, present the Senior Warden-elect at the Altar for installation.

MARSHAL: Worshipful Master, I now present Brother _____, who has been elected (*or appointed*) Senior Warden of this lodge for the ensuing year.

INSTALLING OFFICER: Brother Marshal, invest the Senior Warden with the jewel and apron of his office. (*After this is done, the Installing Officer continues:*)

INSTALLING OFFICER: Brother _____, you have been elected (*appointed, in the case of a new lodge*) Senior Warden of this lodge, and invested with the ensign of your office. The Level demonstrates that we are descended from the same stock, partake of the same nature, and share the same hope; and though distinctions among men are necessary to preserve subordination, yet no eminence of station should make us forget that we are brethren; for he who is placed on the lowest spoke of fortune's wheel may be entitled to our regard; because a time will come, and the wisest knows not how soon, when all distinction, but that of goodness, shall cease; and death, the grand leveller of human greatness, reduce us to the same state.

Your regular attendance on our stated communications is necessary. In the absence of the Master, you are to govern his lodge; in his presence, you are to assist him in the government of it. I firmly rely on your knowledge of Masonry, and attachment to the lodge, for the faithful discharge of the duties of this important trust.

—Look well to the West!

(THE JUNIOR WARDEN)

INSTALLING OFFICER: Brother Marshal, present the Junior Warden at the Altar for installation.

MARSHAL: Worshipful Master, I now present Brother _____, who has been elected (*or appointed*) Junior Warden of this lodge for the ensuing year.

INSTALLING OFFICER: Brother Marshal, invest the Junior Warden with the jewel and apron of his office. (*After this is done, the Installing Officer continues*):

INSTALLING OFFICER: Brother _____, you have been elected (*appointed, in the case of a new lodge*) Junior Warden of this lodge, and invested with the badge of your office. The Plumb admonishes us to walk uprightly in our several stations; to hold the scales of justice in equal poise; to observe the just medium between intemperance and pleasure; and to make our passions and prejudices coincide with the line of our duty.

To you is committed the superintendence of the craft, during the hours of refreshment; it is therefore indispensably necessary that you should not only be temperate and discreet, in the indulgence of your own inclinations but carefully observe that none of the craft be suffered to convert the purposes of refreshment into intemperance and excess.

Your regular and punctual attendance is particularly requested; and I have no doubt that you will faithfully execute the duty which you owe to your present appointment.

—Look well to the South!

(THE TREASURER)

INSTALLING OFFICER: Brother Marshal, present the Treasurer at the Altar for installation.

MARSHAL: Worshipful Master, I now present Brother -----, who has been elected (*or appointed*) Treasurer of this lodge for the ensuing year.

INSTALLING OFFICER: Brother Marshal, invest the Treasurer with the jewel and apron of his office. (*After this is done, the Installing Officer continues:*)

INSTALLING OFFICER: Brother -----, you have been elected (*appointed, in the case of a new lodge*) Treasurer of this lodge.

It is your duty to receive all moneys from the hands of the Secretary, make due entries of the same, pay them out by order of the Worshipful Master and the consent of the lodge. So important is the handling of lodge funds that the constitution and Regulations of the Grand Lodge, and the laws of this lodge especially charge you to keep the funds received by you, belonging to the lodge, separate and distinct from all other funds under your control, and to hold all funds of the lodge so that they shall be subject to the orders of the lodge at all times.

I trust your regard for the fraternity will prompt you to the faithful discharge of the duties of your office.

(THE SECRETARY)

INSTALLING OFFICER: Brother Marshal, present the Secretary at the Altar for installation.

MARSHAL: Worshipful Master, I now present Brother _____, who has been elected (*or appointed*) Secretary of this lodge for the ensuing year.

INSTALLING OFFICER: Brother Marshal, invest the Secretary with the jewel and apron of his office. (*After this is done, the Installing Officer continues:*)

INSTALLING OFFICER: Brother _____, you have been elected (*appointed, in the case of a new lodge*) Secretary of this lodge.

It is your duty to observe all the proceedings of the lodge; make a fair record of all things proper to be written; to receive all moneys due the lodge, pay them over to the Treasurer, and take his receipt for the same. You are charged to carefully observe and obey the Constitution, Regulations and laws of the Grand Lodge and the laws of this lodge pertaining to the office of Secretary, so that you may be prepared at all times to perform promptly and efficiently the many duties pertaining to your important office. Your good inclinations to Masonry and this lodge, I hope, will induce you to discharge your office with fidelity, and by so doing, you will merit the esteem and applause of your brethren.

(THE SENIOR DEACON)

INSTALLING OFFICER: Brother Marshal, present the Senior Deacon at the Altar for installation.

MARSHAL: Worshipful Master, I now present Brother _____, who has been appointed Senior Deacon of this lodge for the ensuing year.

INSTALLING OFFICER: Brother Marshal, invest the Senior Deacon with the jewel and apron of his office. (*After this is done, the Installing Officer continues:*)

INSTALLING OFFICER: Brother -----, you have been appointed Senior Deacon of this lodge. You are to act as messenger of the Master in the active duties of the lodge; to give fraternal attention to visiting brethren; to receive and conduct candidates into the different degrees of Masonry, and in the immediate practice of our rites and ceremonies; to you, with such assistance as you may deem necessary, may be entrusted the examination of visitors, and you are to perform such other duties as the usage and custom of our Craft may require, or the Master may order. The Square and Compasses, as badges of your office, I entrust to your care, not doubting your zeal and attention.

(THE JUNIOR DEACON)

INSTALLING OFFICER: Brother Marshal, present the Junior Deacon at the Altar for installation.

MARSHAL: Worshipful Master, I now present Brother -----, who has been appointed Junior Deacon of this lodge for the ensuing year.

INSTALLING OFFICER: Brother Marshal, invest the Junior Deacon with the jewel and apron of his office. (*After this is done, the Installing Officer continues:*)

INSTALLING OFFICER: Brother -----, you have been appointed Junior Deacon of this lodge. It is your duty to act as messenger of the Senior Warden in the active duties of the lodge; to have special care to see that the lodge is properly tyled. If you cannot personally vouch for each person in the lodge room as a Master Mason, at the

time the lodge is being purged, you shall proceed forthwith in the proper manner to satisfy yourself to that effect, and the failure to perform this important duty shall be a serious offense. It is also your duty to announce the name of each visiting brother, together with the name, number and location of his lodge; to be certain that he is duly vouched for and that he is properly clothed before he is admitted to the lodge; to perform such other duties as the custom and usage of the Craft may require, or the Master may order. The Square and Compasses as badges of your office, I now entrust to your care, and I do not doubt your vigilance and attention.

(THE STEWARDS)

INSTALLING OFFICER: Brother Marshal, present the Stewards at the Altar for installation.

MARSHAL: Worshipful Master, I now present Brother _____ and Brother _____, who have been appointed Stewards of this lodge for the ensuing year.

INSTALLING OFFICER: Brother Marshal, invest the Stewards with the jewel and apron of their office. (*After this is done, the Installing Officer continues:*)

INSTALLING OFFICER: Brothers _____ and _____, you have been appointed Stewards of this lodge. It is your duty to provide for the comfort of the brethren; to assist the Deacons and other officers in performing their duties; to perform such other duties as may be required by the usage and custom of the Craft, or as may be required by the ritual, by the Master, or by the Junior Warden. Your regular and early attendance will afford the best proof of your zeal and attachment to the lodge.

(THE TYLER)

INSTALLING OFFICER: Brother Marshal, present the Tyler at the Altar for installation.

MARSHAL: Worshipful Master, I now present Brother ----- who has been appointed Tyler of this lodge for the ensuing year.

INSTALLING OFFICER: Brother Marshal, invest the Tyler with the apron of his office. (*After this is done, the Installing Officer continues:*)

INSTALLING OFFICER: Brother -----, you have been appointed Tyler of this lodge. It is your duty to guard the entrance to the lodge; to report all brethren for admission to the Junior Deacon; to announce their names, the name, number and location of their respective lodges; to see that each brother who enters is duly qualified and properly clothed; to keep a register of visiting brethren; to perform such other duties as may be required by laws, the custom and usage of the Craft, or by order of the Master. The Marshal will now invest you with the implement of your office. As the sword is placed in the hands of the Tyler to enable him effectually to guard against the approach of cowans and eavesdroppers, and suffer none to pass or repass but such as are duly qualified; so it should morally serve as a constant admonition to us, to set a guard at the entrance of our thoughts, to place a watch at the door of our lips, to post a sentinel at the avenue of our actions, thereby excluding every unqualified and unworthy thought, word, and deed, and preserving consciences void of offense towards God and man.

Your early and punctual attendance will afford the best proof of your zeal for the institution.

(CHARGE TO THE BRETHREN OF THE LODGE)

INSTALLING OFFICER (*Raps up the Lodge:*)
Such is the nature of our Constitution, that as some must of necessity rule and teach, so others must of course learn to submit and obey. Humility in both is an essential duty. The officers who are appointed to govern your lodge, are sufficiently conversant with the rules of propriety and the laws of the institution, to avoid exceeding the powers with which they are entrusted; and you are of too generous dispositions to envy their preferment. I therefore trust that you will have but one aim, to please each other, and unite in the grand design of being happy, and communicating happiness.

FINALLY, My Brethren, as this association has been formed and perfected with so much unanimity and concord, in which we greatly rejoice, so may it long continue. May you long enjoy every satisfaction and delight which disinterested friendship can afford. May kindness and brotherly affection distinguish your conduct, as men, and as Masons. Within your peaceful walls, may your children's children celebrate with joy and gratitude the transactions of this auspicious solemnity. And may the tenets of our profession be transmitted through your lodge, pure and unimpaired, from generation to generation.

INSTALLING OFFICER: Brother Marshal, I now declare the several officers of this lodge duly installed. You will proclaim this to the South, West, and East.

MARSHAL: By order of the Installing Officer, I declare the officers of this lodge for the ensuing year duly installed. I make this proclamation to the South (Junior Warden raps once); to the West

(Senior Warden raps once); and to the East (Installing Officer raps once.)

The Installing Officer presents the gavel to the Master and uncovers. The Master re-covers.

Oration, if desired.

End of installation ceremony.

PROTOCOL

ding officer in the East is always covered more than one brother shall be covered at the same time, except as the Grand Master or his representative, is entering a lodge; and Master (or his representative when entering a lodge officially) shall always be covered, as it is his prerogative to preside, but he shall uncover after the reception, if he does not accept the gavel and preside over the lodge.

2. Private Grand Honors can be given only to officers and dignitaries of recognized Masonic Bodies, and only when the Grand Lodge or the lodge is duly tyled.
3. The Grand Master, or his official representative, shall always be received with private Grand Honors when visiting any lodge except his own; and then he shall be so received when making an official visit, and he shall always be received separately and not with other brethren who may be entitled to such honors.
4. When the Tyler reports to the J. D. and the J. D. to the W. M.: **The Most Worshipful Grand Master of Masons in North Carolina is about to enter**, the Master appoints one or more brethren to retire and present him, among whom shall be the District Deputy Grand Master of the District, if he is present and is not presiding. The Master then directs the deacons to prepare to receive the Grand Master and orders a Steward to attend at the door in place of the Junior Deacon.

The Deacons approach the Altar and take their places (the Senior Deacon one step west of the northwest corner, and the Junior Deacon one step west of the southwest corner of the Altar) and cross their staffs. The Steward attends at the

door, and the escort for the Grand Master retires from the lodge room. When preparations have been made, the Master calls up the lodge and announces: **Brethren, the Most Worshipful Grand Master of Masons in North Carolina is about to enter. Brother Steward, open the door.** The Steward opens the door for the Grand Master and his escort; they approach the Altar, and the Grand Master stands under the crossed staffs of the Deacons.

The Master rises, *uncovers* and remains *uncovered*. After the salutations have been given, one of the escorts, who shall be the District Deputy Grand Master of the district if he is present and is not presiding, introduces the Grand Master.

The Master welcomes him and invites him to the East. The escort conducts the Grand Master to the East. When the Grand Master leaves the Altar, the Deacons place their staffs at rest and remain at the Altar until the lodge is seated, at which time they return to their respective places, and the Steward returns to his place. As soon as the Grand Master arrives in the East and faces the brethren, and while the lodge is still standing, the Master orders that the brethren join with him in giving private Grand Honors. After the Grand Honors, the Master presents the gavel to the Grand Master, who may accept or decline it; if he accepts it, he remains *covered* and the Master *uncovered*; if he declines it, the Grand Master *uncovers* and the Master re-covers. The lodge is then seated.

An official representative of the Grand Master shall be received in the same manner as the Grand Master.

5. When brethren who are entitled to recognition, other than the Grand Master, an official representative of the Grand Master, or a Past Grand

Master, are announced as visitors, the Master appoints one or more brethren to retire and present them, but the Deacons do not attend at the Altar and the Stewards remain at their places. The visiting brethren and their escort enter the lodge, advance to the Altar in single file in the order of their respective ranks, one of the escort leading the procession, the visitor lowest in rank next, and others following in proper order, with one of the escort last in the procession. They form a line west of the Altar extending from north to south, and facing the east. All give the customary salutation to the Master. When the brethren who are invited to the East arrive in the East and face the brethren, private Grand Honors are given, after which the lodge is seated.

The same procedure is followed in the Grand Lodge, the Grand Master remaining covered and not tendering the gavel.

6. The gavel is offered only to the Grand Master or to his official representative.
7. The Grand Master, or the brother officially representing him, is the only visiting brother who shall be covered when he enters the lodge.
8. The Deputy Grand Master, Senior and Junior Grand Wardens, Grand Treasurer, or Grand Secretary will be received as set forth in Subdivision 5, without the Deacons attending at the Altar and the tender of the gavel will be omitted, except when either of them visits a lodge as the representative of the Grand Master.
9. A Past Grand Master will be received in the same manner as the Grand Master, but he shall be uncovered and the tender of the gavel shall be omitted except when he visits as the representative of the Grand Master.

10. A District Deputy Grand Master, when on an official visit, will be received in the same manner as the Grand Master if the Grand Master is not present; but if the Grand Master is present, he shall escort and introduce the Grand Master, unless he himself is presiding as Master for the reception of the Grand Master. A District Deputy Grand Master need not be received officially, unless on official business, and he is not entitled to Grand Honors outside of his District.
11. Past Masters shall be received without the Deacons attending at the Altar, or the lodge standing, and shall be conducted to the Altar where they will give the customary salutation; they will be introduced and welcomed, and, at the pleasure of the Master, conducted to a seat in the East or to a seat in the lodge. Grand Honors shall not be given, unless the Past Master is commissioned to represent the Grand Master.
12. The officers of the Grand Lodge should always be announced by the Tyler and the Junior Deacon, according to their respective rank, as well as Masters and Past Masters of other lodges, as for example:
 - A. The Grand Master of Masons in North Carolina (or other state).
 - B. The Deputy Grand Master of the Most Worshipful Grand Lodge of North Carolina (or other state).
 - C. The Senior Grand Warden, or the Junior Grand Warden, or the Grand Treasurer, or the Grand Secretary, of the Most Worshipful Grand Lodge of North Carolina (or other state).
 - D. Past Grand Master of Masons in North Carolina (or other state).

- E. Past Deputy Grand Master, or Past Senior Grand Warden, or Past Grand Treasurer, etc., of the Most Worshipful Grand Lodge of North Carolina (or other state). Past appointive grand officers do not retain their titles, neither does a Past District Deputy Grand Master.
 - F. Worshipful "A. B.", District Deputy Grand Master of the _____ Masonic District of North Carolina.
 - G. Worshipful "A. B.", Past Master of _____ Lodge No. _____, at _____.
13. The brother at the Altar, when introducing a distinguished brother or visitor, should use the appropriate term in referring to him as follows:
- A. Most Worshipful Brother George Jones, Grand Master (or Past Grand Master) of Masons in North Carolina (or other state).
 - B. Right Worshipful Brother George Jones, Deputy Grand Master (or Past Deputy Grand Master) of The Grand Lodge of North Carolina (or other state).
 - C. Right Worshipful Brother George Jones, Senior Grand Warden (or Past Senior Grand Warden) of The Grand Lodge of North Carolina (or other state).
 - D. Right Worshipful Brother George Jones, Junior Grand Warden (or Past Junior Grand Warden) of The Grand Lodge of North Carolina (or other state).
 - E. Right Worshipful Brother George Jones, Grand Treasurer (or Past Grand Treasurer) of The Grand Lodge of North Carolina (or other state).

- F. Right Worshipful Brother George Jones, Grand Secretary (or Past Grand Secretary) of The Grand Lodge of North Carolina (or other state).
 - G. Worshipful Brother George Jones, Senior Grand Deacon (or any other appointive officer of the Grand Lodge) of The Grand Lodge of North Carolina (or other state).
14. The presiding officer in receiving or addressing an officer of the Grand Lodge should use the appropriate term as follows:
- A. Most Worshipful Grand Master.
 - B. Right Worshipful Deputy Grand Master (or Senior Grand Warden or Junior Grand Warden or Grand Treasurer or Grand Secretary as the case may be); or
 - C. Worshipful Senior Grand Deacon (or any other appointive Grand Officer).
15. In addressing a past elective Grand Officer, the presiding officer should use the appropriate term as follows:
- A. Most Worshipful Brother John Jones, if he is a Past Grand Master.
 - B. Right Worshipful Brother John Jones, if he is a past elective Grand Officer, except a Past Grand Master.
16. Whenever a Masonic officer or dignitary has been received with honors appropriate to his station, no one of less Masonic rank can be received with honors while he is present, unless he hails from another grand jurisdiction; therefore, when visiting officers and dignitaries of different rank are

announced, the inferior or past officers precede those above them in due order on entering the Grand Lodge or the lodge. Where there are more than one of similar rank, all of that class should enter together, the highest officer in rank to whom honors should be paid always being last.

17. Past grand officers rank according to seniority of service in their respective classes, the senior in point of service holding less rank and preceding the junior of his class in procession.
18. Past Masters rank according to seniority of service in their respective lodges, the senior in point of service holding less rank and preceding the junior in a procession.
19. Grand Lodges rank according to seniority of organization, and lodges rank according to the date of their charters; therefore, grand officers and past grand officers, Past Masters and Masters are classed and arranged accordingly in procession.
20. A Representative of a Grand Lodge ranks as the Grand Master of that Grand Lodge, if the Grand Master thereof is not present, but only while he is present at the Grand Lodge, and never in a subordinate lodge.
21. The only Grand Lodge officers entitled to retain their titles with the designation of "Past" are elective grand officers. (Reg. 12-04). Appointive grand officers and District Deputy Grand Masters do not retain their respective titles after serving as such; that is to say, there are no such titles as "Past Senior Grand Deacon," "Past Junior Grand Deacon," "Past Grand Lecturer," etc., and, therefore, they are not entitled to official reception

because of their former positions. When the Grand Lodge grants the title of Past District Deputy Grand Master to a brother, he may be presented and received as such. (Reg. 12-05).

22. The Grand Master, or the brother of highest rank present, should be the last speaker on any formal Masonic program or event.

CEREMONY OF LAYING A FOUNDATION STONE

If a corner stone is to be laid, those having the matter in hand should request the Grand Master to lay it and should bear in mind that the stone must in fact be a corner stone and must be laid before the walls rise above the level of the stone to be laid. (See Chapter 93 of THE CODE for regulations, expenses paid by lodge, etc.)

This ceremony is conducted by the Grand Master or his duly authorized representative, assisted by the members of the Grand Lodge, and such officers and members of subordinate lodges as can conveniently attend.

The chief magistrate and other civil officers of the place where the building is to be erected also generally attend on the occasion.

At the time appointed, the Grand Lodge is convened in some suitable place.

A band of music is provided, and the brethren appear, dressed in dark clothes, and white gloves and aprons (optional, except as to aprons).

The lodge is opened by the Grand Master or his representative and the rules for regulating the procession to and from the place where the ceremony is to be performed, are read by the Grand Secretary.

The necessary cautions are then given from the East, after which the procession sets out in the following order with the Grand Marshal organizing and directing the procession.

Civic, military, and other fraternal bodies;

Tyler, with drawn sword;

Stewards, with rods;

Master Masons;

two Deacons, with rods;
Secretary and Treasurer;
Past Wardens;
two Wardens
Past Masters;
Music;
Grand Tyler, with drawn sword;
Grand Stewards, with white rods;
principal architect, with square, level, and plumb;
The orator and Grand Lodge Officers, not
otherwise listed;
Grand Secretary and Grand Treasurer;
Bible, square and compasses, carried by a Master of a
lodge, supported by two stewards;
Grand Chaplains;
The five orders of architecture;
Past Grand Wardens;
Past Deputy Grand Masters;
Past Grand Masters;

Junior Grand Warden, carrying the silver vessel
with corn;

Senior Grand Warden, carrying the silver vessel
with wine;

Deputy Grand Master, carrying the golden vessel
with oil;

Master of the oldest lodge carrying the Book
of Constitutions;

Deacon, with rod; Grand Master; Deacon, with rod

A triumphal arch is usually erected at the place
where the ceremony is to be performed.

The procession, arriving at the arch, opens to the
right and left, and, uncovering, the Grand Master and
his officers pass through the lines to the platform,
while the rest of the brethren form a hollow square.

The Grand Master commands silence, and announces
the purposes of the occasion, when the following or
some other appropriate ode is sung (if desired):

O GOD, OUR HELP IN AGES PAST

**O God, Our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home!**

**Under the shadow of Thy throne
Still may we dwell secure;
Sufficient is Thine arm alone,
And our defense is sure.**

**Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the same.**

**O God, our help in ages past,
Our hope for years to come;
Be Thou my guide while life shall last,
And our eternal home.**

The lodge is then seated.

The necessary preparations are now made for laying the stone, on which are engraved the year of Masonry, the name of the Grand Master, and such other particulars as may be deemed necessary.

The stone is raised by means of a pulley.

The Grand Marshal then makes the following proclamation:

By authority of the Most Worshipful Grand Master, and in obedience to his order, I do now command and require all here assembled, to preserve silence and to observe due order and decorum, during the ceremonies. This proclamation I make to the South, to the West, and to the East.

The Grand Master gives three raps:

Brethren, before entering upon any great and important undertaking, we should always invoke the blessing of Deity.

The Grand Chaplain delivers the following or some other appropriate

PRAYER

Almighty God, Who hast given us grace at this time with one accord to make our common supplications unto Thee; and dost promise that, where two or three are gathered together in Thy name, Thou wilt grant their requests; fulfill now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them; granting us in this world knowledge of Thy truth, and in the world to come life everlasting. AMEN.

RESPONSE: So mote it be.

(One rap, seating the lodge.)

A representative of the building authorities addresses the Grand Master, stating the purpose of the erection, and requests that the corner stone be laid according to the ancient usages of Freemasonry.

An Ode to Freemasonry may be sung.

The Grand Master then addresses the Grand Treasurer as follows:

Brother Grand Treasurer: It has ever been the custom of the Craft on occasions like the present to deposit in the cavity within the foundation stone certain memorials of the period at which it was erected. Has such a deposit been prepared?

(Each officer rises when addressed by the Most Worshipful Grand Master.)

GRAND TREASURER: Most Worshipful Grand Master, it has been prepared and placed within a sealed box.

GRAND MASTER: Brother Grand Secretary, you will read a list of the contents of the box. (This is done.)

GRAND MASTER: Brothers Grand Treasurer and Grand Secretary, you will superintend and see that the box is deposited in the place prepared for its reception.

The Grand Secretary, with the box in hand, joins the Grand Treasurer. They deposit the box and return to their respective places.

This duty performed, music is introduced (if desired):

BLEST BE THE TIE THAT BINDS

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

Before our Father's throne,
We pour our ardent prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares.

We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.

When we asunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again.

The Grand Master directs the Grand Marshal to order the Craftsmen to lower the capstone.

(This is done by three motions: first, lowering the stone a few inches and stopping, while the public Grand Honors are given; second, lowering again a few inches and repeating the public Grand Honors; third, lowering it to its place and repeating the public Grand Honors.)

The officers return to their stations. Lodge seated.

The principal architect then presents the working tools to the Grand Master, who hands the square to the Deputy Grand Master, the level to the Senior Grand Warden, and the plumb to the Junior Grand Warden; when the Grand Master addresses the Grand Officers, as follows:

GRAND MASTER: Right Worshipful Deputy Grand Master, what is the proper jewel of your office?

DEPUTY GRAND MASTER: The Square.

GRAND MASTER: What are its moral and Masonic uses?

DEPUTY GRAND MASTER: To square our actions by the Square of Virtue, and prove our work.

GRAND MASTER: Apply the implement of your office to that portion of the foundation stone that needs to be proved, and make report.

The Deputy Grand Master applies the Square to the stone.

DEPUTY GRAND MASTER: Most Worshipful, I find the stone to be square. The Craftsmen have performed their duty.

GRAND MASTER: Right Worshipful Senior Grand Warden, what is the proper jewel of your office?

SENIOR GRAND WARDEN: The level.

GRAND MASTER: What is its Masonic use?

SENIOR GRAND WARDEN: Morally, it reminds us of equality, and its use is to lay horizontals.

GRAND MASTER: Apply the implement of your office to the foundation stone, and make report. (This is done.)

SENIOR GRAND WARDEN: Most Worshipful, I find the stone to be level. The Craftsmen have performed their duty.

GRAND MASTER: Right Worshipful Junior Grand Warden, what is the proper jewel of your office?

JUNIOR GRAND WARDEN: The Plumb.

GRAND MASTER: What is its Masonic use?

JUNIOR GRAND WARDEN: Morally, it teaches rectitude of conduct, and we use it to try perpendiculars.

GRAND MASTER: Apply the implement of your office to the several edges of the foundation stone, and make report. (This is done.)

JUNIOR GRAND WARDEN: Most Worshipful, I find the stone is plumb. The Craftsmen have performed their duty.

GRAND MASTER: This corner stone has been tested by the proper implements of Masonry. I find the Craftsmen have skillfully and faithfully performed their duty, and I do declare the stone to be well formed, true and trusty, and correctly laid, according to the rules of our ancient Craft. Let the elements of consecration now be presented.

The Junior Grand Warden comes forward with the vessel of corn; and, scattering it on the stone, says:

I scatter this corn as an emblem of plenty. May the blessings of bounteous Heaven be showered upon us and upon all like patriotic and benevolent undertakings, and inspire the hearts of the people with virtue, wisdom, and gratitude.

RESPONSE: So mote it be.

The choir will sing (if desired):

L. M.

When once of old, in Israel,
Our early brethren, wrought with toil,
Jehovah's blessing on them fell
In showers of Corn and Wine and Oil.

The Senior Grand Warden then comes forward with the Vessel of Wine, and pours it upon the stone, saying:

I pour this Wine as an emblem of joy and gladness. May the Great Ruler of the Universe bless and prosper our national, state, and city governments, preserve the union of the States, and may it be a bond of friendship and brotherly love that shall endure through all time.

RESPONSE: So mote it be.

The choir will sing (if desired):

L. M.

When there a shrine to Him above
They built, with worship, sin to foil,
On threshold and on Corner Stone,
They poured out Corn and Wine and Oil.

The Deputy Grand Master then comes forward with the Vessel of Oil, which he pours upon the stone, saying:

I pour this oil as an emblem of peace. May its blessings abide with us continually, and may the Grand Master of heaven and earth shelter and protect the widow and orphan, shield and defend them from trials and vicissitudes of the world, and so bestow His mercy upon the bereaved, the afflicted, and the sorrowing, that they may know sorrowing and trouble no more.

RESPONSE: So mote it be.

The choir will sing (if desired):

L. M.

And we have come, fraternal bands,
With joy and pride, and prosperous spoil,
To honor Him by votive hands,
With streams of Corn and Wine and Oil.

The Grand Master, standing in front of all, and extending his hands, makes the following

INVOCATION

May the all-bounteous Author of Nature bless the inhabitants of this place with an abundance of the necessities, conveniences and comforts of life; assist in the erection and completion of this building; protect the workmen against every accident; long preserve the structure from decay; and grant to us all a supply of the Corn of Nourishment, the Wine of Refreshment, and the Oil of Joy. Amen.

RESPONSE: So mote it be.

The Grand Master strikes the stone three times with the gavel, and the public Grand Honors are given.

The Grand Master then delivers the implements of architecture to the architect, saying:

Worthy Sir (or Brother), having thus laid the foundation stone of this structure, I now, as Grand Master of Masons, deliver these implements of your profession into your hands, entrusting you with the superintendence and direction of the work, having full confidence in your skill and capacity to conduct the same.

The Grand Master ascends the platform, at which time an appropriate anthem may be sung.

The Grand Master then addresses the assembly as follows:

Men and Brethren here assembled, be it known unto you, that we be lawful Masons, true and faithful to the laws of our country, and engaged, by solemn obligations, to erect magnificent buildings, to be serviceable to the brethren, and to fear God, the Great Architect of the Universe. We have among us, concealed from the eyes of all men, secrets which cannot be divulged, and which have never been found out; but these secrets are lawful and honorable, and not repugnant to the laws of God or man. They were entrusted in peace and honor, to the Masons of ancient times, and having been faithfully transmitted to us, it is our duty to convey them unimpaired to the latest posterity. Unless our Craft were good, and our calling honorable, we should not have lasted for so many centuries, nor should we have been honored with the patronage of so many illustrious men in all ages, who have ever shown themselves ready to promote our interests and defend us from all adversaries. We are assembled here today to build a house, which we pray God may deserve to prosper, by becoming

a place of concourse for good men, and promoting harmony and brotherly love throughout the world, till time shall be no more. AMEN.

RESPONSE: So mote it be.

GRAND MASTER: Brother Grand Marshal, you will inform _____ of the building authorities that the corner stone of this building has now been laid with Masonic Honors, and request him to descend with you, to examine our work and, if approved, receive it from our hands.

This is done, and the officer representing the building authorities, accompanied by the Grand Marshal, approaches the Grand Master and says:

Most Worshipful Grand Master, I receive this work at your hands as well and truly done.

(Music by the choir may follow.)

Oration.

The Grand Master directs the Grand Marshal to make proclamation; and the Grand Marshal proclaims:

By order of the Most Worshipful Grand Master of Masons in North Carolina, I proclaim that the corner stone of the structure to be here erected, has this day been found square, level, plumb, true and trusty, and laid according to our ancient customs.

The Long Meter Doxology is sung.

The Grand Chaplain then pronounces the benediction.

The procession returns in the same order to the place whence it set out, and the Grand Lodge is closed with the usual formalities.

NOTE: If the Grand Master attends and presides at any ceremony, it is said to be performed in

Ample Form; if a subordinate officer of the Grand Lodge, in Due Form; if vested in the Master of a subordinate lodge, in Form.

GENERAL INSTRUCTIONS

A Lodge requesting the laying of a cornerstone should read carefully section 93 of the CODE and should furnish the following:

1. A pulley to raise and lower the stone should be in place.
2. Mortar and a competent person present to use it and set the stone properly.
3. Golden Vessel with Corn, Silver Vessel with Wine, and Silver Vessel with Oil. (Pitchers or cups.)
4. A suitable platform for the Grand Master and his officers. (If the platform could be conveniently erected within the walls of the foundation at the north-east corner, seats for the brethren could be placed to form a hollow square outside the foundations. By all means, arrange the platform and seats as may be necessary to secure the best arrangement).
5. Music may be omitted as may be necessary or desired.

DEDICATION OF A MASONIC HALL

On the day appointed for the celebration of the ceremony of dedication, the Grand Master and his officers, accompanied by the members of the Grand Lodge, meet in the lodge hall to be dedicated, and the Grand Lodge is opened in Ample Form on the degree of Master Mason. (If public dedication is desired, labor is dispensed with at this point, visitors admitted, and in this event Grand Honors shall be *public* instead of private in ceremony.)

If desired, the Grand Lodge may meet in the old lodge hall; open, form a procession, and march to the hall to be dedicated.

A table or platform of convenient size, upon which to place the "Symbolic Lodge" (or carpet), is placed about half way between the Altar and the East. The Golden Vessel with Corn at the east, the Silver Vessel with Wine at the west, and the Silver Vessel with Oil at the south, are placed on the table around the "Symbolic Lodge". At the head of the table is a pedestal with the Three Great Lights and upon another pedestal is the Constitution. Matters being thus arranged, the following ode is sung (if desired):

AIR—DUKE STREET

L. M.

Master Supreme! accept our praise;
Still bless this consecrated band;
Parent of light! illumine our ways,
And guide us by Thy sovereign hand.

May Faith, Hope, Charity, Divine,
Here hold their undivided reign;
Friendship and Harmony combine
To soothe our cares—to banish pain.

May pity dwell within each breast,
Relief attend the suffering poor;
Thousands by this, our lodge, be blest,
Till worth, distress'd, shall want no more.

The Grand Master then briefly announces the occasion of the assemblage.

The Master of the lodge then rises, and, approaching the East, addresses the Grand Master as follows:

Most Worshipful Grand Master, the brethren of -----Lodge No. -----, being animated with a desire to promote the honor and interest of the Craft, have erected a Masonic hall for their convenience and accommodation. They are desirous that the same should be examined by the Most Worshipful Grand Lodge, and, if it should meet their approbation, that it should be solemnly dedicated to Masonic purposes, agreeable to ancient form and usage.

The architect, presenting the Square, Level and Plumb to the Grand Master, addresses him as follows:

Most Worshipful, having been entrusted with the superintendence and management of the workmen employed in the construction of this hall, and having, according to the best of my ability accomplished the task assigned me, I now return my thanks for the honor of this appointment, and beg leave to surrender the implements which were committed to my care, humbly hoping that the exertions which have been made on this occasion will be crowned with your approbation and that of the Most Worshipful Grand Lodge.

The Grand Master makes the following reply:

Brother Architect, The skill and fidelity displayed in the execution of the trust reposed in you at the commencement of this undertaking have secured the entire approbation of the Grand Lodge, and they sincerely pray that this hall may continue a lasting monument to the taste, spirit and liberality of its founders.

The Deputy Grand Master then rises and says:

Most Worshipful, the hall in which we are now assembled, and the plan upon which it has been constructed, having met with your approbation, it is the desire of the Fraternity that it should now be dedicated according to ancient form and usage.

The representation of the lodge is then uncovered by the Grand Marshal, who hands to the Junior Grand Warden the Vessel of Oil; the Senior Grand Warden, the Vessel of Wine; and the Deputy Grand Master, the Vessel of Corn. A procession is made around the representation of the lodge in the following form (during which solemn music may be played):

Past Master, with a burning taper;
Past Master, with the Three Great Lights;
Grand Secretary, and Grand Treasurer, with
Jewels;
Junior Grand Warden, with a Vessel of Corn;
Senior Grand Warden, with a Vessel of Wine;
Deputy Grand Master, with a Vessel of Oil;
Steward, with rod—Grand Master—Steward, with rod
Grand Tyler

All the other brethren keep their places, and when the Grand Master arrives at the East the procession halts and the Grand Chaplain gives the following

INVOCATION

Great Architect of the Universe! Maker and Ruler of all the World! Deign, from Thy celestial temple, from realms of light and glory, to bless us in all the purposes of our present assembly! We humbly invoke Thee to give us at this, and at all times, wisdom in all our doings, strength of mind in all our difficulties, and the beauty of harmony in all our communications! Permit us, O, Thou Author of Light and Life, Great Source of Love and Happiness, to erect this hall, and solemnly dedicate it to the honor of Thy Glory.

Response by the brethren:

Glory be to God on high, on earth peace, good will toward men.

The Junior Grand Warden then presents the Vessel of Corn to the Grand Master, who pours it on the Lodge, saying:

In the name of the Great Jehovah, I do solemnly dedicate this hall to Freemasonry.

The public Grand Honors are then given.

A piece of music may be performed. The second procession is made around the lodge.

When the Grand Master arrives at the East, the Senior Grand Warden presents him the Vessel of Wine, which he sprinkles over the lodge, saying:

In the name of the Holy Saints John, I do solemnly dedicate this hall to Virtue.

The public Grand Honors are then given.

The music (if any) may be performed. The third procession is made around the lodge.

When the Grand Master arrives at the East, the Deputy Grand Master presents him the Vessel of Oil, which he sprinkles over the lodge, saying:

In the name of the whole Fraternity I do solemnly dedicate this hall to Universal Benevolence.

The public Grand Honors are then given.

The Grand Master says:

Brethren, the ceremonies we have performed are not unmeaning rites, nor the amusing pageants of an idle hour, but have a solemn and instructive import. Suffer me to point it out to you, and to impress upon your minds the ennobling sentiments they are so well adapted to convey.

This Hall, designed and built by WISDOM, supported by STRENGTH, and adorned in BEAUTY, we are first to consecrate in the name of the great JEHOVAH, which teaches us, in all our works, begun and finished, to acknowledge, adore, and magnify Him. It reminds us, also, in his fear to enter the door of the Lodge, to put our trust in him while passing its trials, and to hope in him for the reward of its labors.

Let, then, its altar be devoted to his service and its lofty arch resound with his praise! May the eye which seeth in secret witness here the sincere and unaffected piety which withdraws from the engagements of the world to silence and privacy, that it may be exercised with less interruption and less ostentation.

Our march around the Lodge reminds us of the travels of human life, in which Masonry is an enlightened, a safe, and a pleasant path. Its tessellated pavement of Mosaic-work intimates to us the chequered diversity and uncertainty of human affairs. Our step is time; our progression, eternity.

Following our ancient Constitutions, with mystic rites we dedicate this Hall to the honor of Freemasonry.

Our best attachments are due to the Craft. In its prosperity, we find our joy; and, in paying it honor, we honor ourselves. But its worth transcends our encomiums, and its glory will outsound our praise.

Brethren, it is our pride that we have had our names on the record of Freemasonry. May it be our high ambition that they should shed a luster on the immortal page!

The Hall is also dedicated to VIRTUE.

This worthy appropriation will always be duly regarded while the moral duties which our sublime lectures inculcate, with affecting and impressive pertinency, are cherished in our hearts and illustrated in our lives.

As Freemasonry aims to enliven the spirit of Philanthropy, and promote the cause of Charity, so we dedicate this Hall to Universal Benevolence; in the assurance that every brother will dedicate his affections and his abilities to the same generous purpose; that while he displays a warm and cordial affection to those who are of the Fraternity, he will extend his benevolent regards and good wishes to the whole family of mankind.

Such, my brethren, is the significant meaning of the solemn rites we have just performed, because such are the peculiar duties of every lodge. I need not enlarge upon them now, nor show how they diverge, as rays from a center, to enlighten, to improve, and to cheer the whole circle of life. Their import and their application is familiar to you all. In their knowledge and their exercise may you fulfill the high purposes of the Masonic Institution!

BENEDICTION

THE GRAND CHAPLAIN: The Lord of grace and life mercifully look upon us and bless us; make His face shine upon us that we may have peace; and to Him be glory, now and forever. Amen.

Response by the brethren:

Glory be to God on high, on earth peace, good will toward men.

The lodge is then covered, and the public Grand Honors are given. The Grand Officers resume their stations and places. An oration may then be pronounced, and the ceremonies may be concluded with music. (If public ceremony, visitors not Master Masons retire.) Labor is resumed. The Grand Lodge is then closed in Ample Form.

FUNERAL SERVICES

[For full directions, which are to be read to the brethren after the Lodge is opened, see 1924 Masonic Code of N. C.]

The brethren being assembled at the Lodge room (or some other convenient place) the Master opens the Lodge in the Third degree of Masonry with the usual forms; and having stated the purpose of the communication, the service begins:

MASTER: "What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave?"

RESPONSE: "Man walketh in a vain shadow; he heapeth up riches, and cannot tell who shall gather them."

MASTER: "When he dieth he shall carry nothing away; his glory shall not descend after him."

RESPONSE: "Naked he came into the world, and naked he must return."

MASTER: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!"

The Master, then taking the roll on which has been inscribed the name, age, date of initiation or affiliation, date of death, or any matters that may be interesting to the brethren in the future, and having read the same aloud, shall say:

"Let us live and die like the righteous, that our last end may be like his!"

RESPONSE: "God is our God for ever and ever: he will be our guide even unto death!"

MASTER: "Almighty Father! into thy hands we leave with humble submission the soul of our deceased brother."

The brethren answer, giving* *funeral* grand honors.

The first and second times:

"The will of God is accomplished! So mote it be. Amen."

The third time:

"We cherish his memory here. We commend his spirit to God who gave it. And commit his body to the tomb."

The Master then deposits the roll in the *archives*, and repeats the following prayer:

"Most glorious God! author of all good, and giver of all mercy! pour down thy blessings upon us, and strengthen our solemn engagements with ties of sincere affection! May the present instance of mortality remind us of our approaching fate, and draw our attention toward thee, the only refuge in time of need! that, when the awful moment shall arrive, that we are about to quit this transitory scene, the enlivening prospect of thy mercy may dispel the gloom of death; and after our departure hence in peace, and in thy favor, may we be received into thy everlasting kingdom, to enjoy, in union with the souls of our departed friends, the just rewards of a pious and virtuous life. Amen."

A procession is then formed, which moves to the house of the deceased, and thence to the place of interment.

* Both arms are crossed on the breast, the left uppermost, and the open palms of the hands sharply striking the shoulders; they are then raised above the head, the palms striking each other, and then made to fall smartly upon the thighs.

ORDER OF PROCESSION

Tyler with drawn sword
 Stewards, with white rods
 Musicians (if they are Masons), otherwise they
 follow the Tyler
 Master Masons
 Senior and Junior Deacons, with black rods
 Treasurer and Secretary
 Senior and Junior Wardens
 Past Masters
 The Holy Writings, on a cushion covered with black
 cloth, carried by a venerable brother

MARSHAL

THE MASTER

The procession then moves to the house of the deceased, where it receives the

Clergy.

THE BODY

with an apron lying on the coffin.

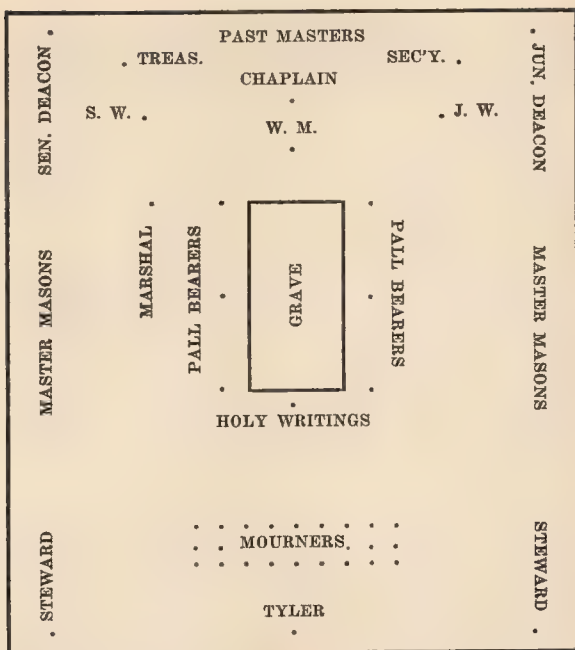
Pall Bearers.



Pall Bearers.

Mourners.

When the procession arrives at the place of interment, the brethren open ranks, and the procession moves in reverse order, the body being borne after the Master to the grave.



The brethren then form around the grave, officers of the Lodge and the clergy at the head and the mourners at the foot. The service is resumed, and the following exhortation is given:

“Here we view a striking instance of the uncertainty of human life, and the vanity of human pursuits. The last offices paid to the dead are only useful as lectures to the living:—from them we are to derive instruction, and to consider every solemnity of this kind as a summons to prepare for our approaching dissolution.

“Notwithstanding the various mementoes of mortality, with which we daily meet; notwithstanding

Death has established his empire over all the works of nature; yet, through some unaccountable infatuation, we forget that we are born to die; we go on from one design to another, add hope to hope, and lay out plans for the employment of many years, till we are suddenly alarmed with the approach of Death, when we least expect him, and at an hour which we probably conclude to be the meridian of our existence.

“What are all the externals of majesty, the pride of wealth, or the charms of beauty, when Nature has paid her just debt? Fix your eyes on the last scene, and view life stript of her ornaments, and exposed in her natural meanness; you will then be convinced of the futility of those empty delusions. In the grave, all fallacies are detected, all ranks are leveled, and all distinctions are done away.

“While we drop the sympathetic tear over the grave of our deceased friend, let charity incline us to throw a veil over his foibles, whatever they may have been, and not withhold from his memory the praise that his virtues may have claimed. Suffer the apologies of human nature to plead in his behalf. Perfection on earth has never been attained:—the wisest, as well as the best of men, have erred.

“Let the present example excite our most serious thoughts, and strengthen our resolutions of amendment. As life is uncertain, and all earthly pursuits are vain, let us no longer postpone the all-important concern of preparing for eternity; but embrace the happy moment, while time and opportunity offer, to provide against the great change, when all the pleasures of this world shall cease to delight, and the reflections of a virtuous and holy life yield the only comfort and consolation. Thus our expectations will not be frustrated, nor we hurried unprepared into the presence of an all-wise and powerful Judge, to whom the secrets of all hearts are known.

“Let us, while in this state of existence, support with propriety the character of our profession, advert to the nature of our solemn ties, and pursue with assiduity the sacred tenets of our Order. Then, with becoming reverence, let us seek the favor of the Eternal God, so that when the awful moment of death arrives, be it soon or late, we may be enabled to prosecute our journey without dread or apprehension, to that far distant country, whence no traveler returns.”

The following invocations are then made by the Master:

MASTER: “May we be true and faithful; and may we live and die in love!”

RESPONSE: “So mote it be.”

MASTER: “May we profess what is good, and always act agreeably to our profession!”

RESPONSE: “So mote it be.”

MASTER: “May the Lord bless us and prosper us, and may all our good intentions be crowned with success!”

RESPONSE: “So mote it be.”

MASTER: “Glory to God in the highest, on earth peace! good-will towards men!”

RESPONSE: “So mote it be, now, from henceforth, and forevermore. Amen.”

The apron is taken off the coffin and handed to the Master—the coffin is deposited in the grave—and the Master says:

“This Lamb Skin, or white leather Apron, is an emblem of Innocence, and the badge of a Mason;

more ancient than the Golden Fleece, or Roman Eagle; more honorable than the Star and Garter, when worthily worn."

The Master then deposits it in the grave.

"This emblem I now deposit in the grave of our deceased Brother. By this we are reminded of the universal dominion of Death. The arm of Friendship cannot oppose the King of Terrors, nor the charms of innocence elude his grasp. This grave, that coffin, this circle of mourning friends, remind us that we, too, are mortal; soon shall our bodies moulder to dust."

The Master, holding the evergreen in his hand, continues:

"This *evergreen* is an emblem of our faith in the immortality of the soul. By this we are reminded that we have an immortal part within us, which shall survive the grave, and which shall never, never, never die."

The brethren then move in procession around, and severally drop* the sprig of evergreen into the grave; after which the *funeral grand honors* are given. The Master then continues:

"From time immemorial, it has been the custom among the fraternity of Free and Accepted Masons, at the request of a brother, to accompany his remains to the place of interment, and there to deposit them with the usual formalities.

* Advancing to the South side of the grave, hold out the right arm horizontally and drop the sprig of evergreen on the breast of the coffin; then point the hand and look upward; next bring the hand to the left breast; and finally down by the side.

“In conformity to this usage, we have assembled in the character of Masons, to offer up to his memory, before the world, the last tribute of our affection; thereby demonstrating the sincerity of our past esteem for him, and our steady attachment to the principles of the Order.

“The great Creator having been pleased, out of his infinite mercy, to remove our brother from the cares and troubles of a transitory existence, to a state of eternal duration, and thereby to weaken the chain by which we are united man to man, may we who survive him, anticipate our approaching fate, and be more strongly cemented in the ties of union and friendship; that, during the short space allotted to our present existence, we may wisely and usefully employ our time; and, in the reciprocal intercourse of kind and friendly acts, mutually promote the welfare and happiness of each other.

“To those of the immediate relatives and friends who are most heart-stricken at the loss they have sustained, we have but little of this world’s consolation to offer. We can only sincerely, deeply and most affectionately sympathize with them in their afflictive bereavement, and remind them that ‘He who tempers the wind to the shorn lamb’ looks down with infinite compassion upon the bereaved in the hour of their desolation, and will fold the arms of His love and protection around those who put their trust in Him.”

“Unto the grave we have consigned the body of our deceased brother; *earth to earth, dust to dust, ashes to ashes*, there to remain until the trump shall sound on the resurrection morn. We can cheerfully leave him in the hands of a Being who has done all things well; who is glorious in holiness, fearful in praises, doing wonders. Then let us all so improve this solemn warning, that on the great day of ac-

count we may receive from the compassionate Judge, the welcome invitation, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world'."

"So mote it be. Amen."

"Almighty and eternal God, in whom we live, and move, and have our being—and before whom all men must appear in the judgment day to give an account of their deeds in life; we, who are daily exposed to flying shafts of death, and now surround the grave of our fallen brother, most earnestly beseech thee to impress deeply on our minds the solemnities of this day, as well as the lamentable occurrence that has occasioned them. Here may we be forcibly reminded, that in the midst of life we are in death, and that whatever *elevation* of character we may have attained; however *upright* and *square* the course we have pursued; yet shortly must we all submit as victims of its destroying power, and endure the humbling *level* of the tomb, until the last loud trump shall sound the summons of our *resurrection* from mortality and *corruption*.

"May we have thy divine assistance, O merciful God, to redeem our misspent time; and in the discharge of the important duties thou hast assigned us in the erection of our moral edifice, may we have *wisdom* from on high to direct us, *strength* commensurate with our *task* to support us, and the *beauty* of holiness to adorn and render all our performances acceptable in thy sight, and when our work is done, and our bodies mingle with the *mother earth*, may our souls, disengaged from their cumbrous dust, flourish and bloom in eternal day: and enjoy that rest which thou hast prepared for all good and faithful servants, in that spiritual house, not made with hands, eternal in the heavens. Amen."

“So mote it be. Amen.”

The procession then returns in form to the place whence it set out, where the necessary duties are complied with, and the Lodge is closed in the Third degree.

A SHORTER FORM OF BURIAL SERVICE TO BE USED AT THE GRAVE DURING VERY INCLEMENT WEATHER

After the officers and brethren have taken their proper positions at the grave, the service begins by the following exhortation:

“Brethren:—We have assembled today as Masons, to offer to the memory of our deceased brother this last tribute of our affection. Unto the grave we now consign his body—*earth to earth, ashes to ashes, dust to dust*—there to remain until the trumpet shall sound on the Resurrection morn. We can trustfully leave him in the hands of Him who doeth all things well, who is ‘glorious in holiness, fearful in praises, doing wonders’.”

The Master, then presenting the apron, continues:

“The lambskin apron is an emblem of innocence and the badge of a Mason.”

The Master then deposits it in the grave.

“This emblem I now deposit in the grave of our deceased brother. We are here reminded of the universal dominion of Death.”

The Master, holding the evergreen, continues:

“This evergreen is an emblem of our faith in the immortality of the soul. By it we are reminded that we have an immortal part within us which shall never, never, never die.”

The brethren then move in procession around the place of interment and drop the sprig of evergreen into the grave. The *funeral grand honors* are then given, and the Master continues:

"To those of the immediate relatives and friends who are most heart-stricken at the loss they have sustained, we have but little of this world's consolation to offer. We can only sincerely, deeply, and most affectionately sympathize with them in their afflictive bereavement, and remind them that He who 'tempers the wind to the shorn lamb' looks down with infinite compassion upon the bereaved in the hour of their desolation, and will fold the arms of His love and protection around those who put their trust in Him."

"Almighty God, who hast taught us in thy holy word that thou dost not willingly afflict or grieve the children of men, have compassion upon thy servants here assembled. Remember us, O Lord, in mercy; endue our souls with patience under our affliction, and with resignation to thy blessed will. Lift up thy countenance upon us and give us peace, and pardon and save us for thy name's sake. Amen."

"So mote it be. Amen."

This concludes the service at the grave.

MASONIC BURIAL SERVICE, OPTIONAL (Read Chapter 90 of THE CODE)

A lodge should bury a deceased member with Masonic rites if requested by him during his life or by his near relatives after his death. In all other cases such Masonic honors may be granted or withheld by the Master of the lodge, (Reg. 90-04). The ceremony of interment is in itself striking and impressive, but, more than any other Masonic form or ceremony, it demands experience and a peculiar gift of delivery to give it effectiveness. In a very real sense, Masonry is being judged by the manner in which it conducts its burial services. Rigid attention to all details and the closest adherence to all ritualistic instructions, therefore, is strongly enjoined upon the Master, who is chiefly responsible for this serious matter. To be most effective, the service should be memorized, NOT READ.

GENERAL INSTRUCTIONS

1. No brother can be interred with Masonic ceremonies unless he was a Master Mason in good standing at the time of his death (Reg. 90-02).

2. The Master of the lodge, having received notice of the death of a brother and the request that he be buried with the ceremonies of the Craft, will consult with the family, determine the time and place of the services and instruct the Secretary to notify the lodge. (Reg. 43-07; 51-15.)

3. The Master is not obliged personally to conduct the services. Should there be some other brother more able to perform the rite in a manner in keeping with the dignity of the Craft and the solemnity of the occasion, it would assuredly be to the best interest of everyone concerned that this brother be delegated this responsibility.

4. It is of tremendous importance that all details of preparation be observed. The Tyler and Stewards should see that clean, white aprons and gloves are available, that the sprigs of acacia are provided, and that a lambskin, or white leather apron, is supplied for deposit by the Master during the ceremony. The lodge must possess a carrier for the Great Lights, covered in black. (Reg. 90-15; 95-06).

5. The Master, after consultation with the family, should appoint the pallbearers, who *shall* be Master Masons (Reg. 90-13).

6. If the family desires any active pallbearers, who are not Master Masons, the Master should suggest that they be included among the honorary pallbearers.

7. The apron shall be worn so as to be visible, or as the Master shall determine, preferably on the outside of the coat.

8. The Bible should be opened at Ecclesiastes XII, but not covered or veiled.

9. If, on account of inclement weather, the services at the grave need to be curtailed, the Master may omit everything except the essentials. These concern the apron, the acacia, and the commitment of the body to the grave.

10. Even though the Lodge is at labor during the entire service, it is not required that the Master wear his hat while the religious ceremony or the grave ceremony is in progress.

11. When cremation is desired the regular ceremony may be used, making such changes as appear necessary, such as substituting the word *urn*, or *flame* for *coffin* or *grave*. The committal may be omitted, or changed to commit the *ashes* to the *urn*, or the *urn* to its depository, etc.

12. The brethren should assemble in the lodge hall, and at the appointed time, the Lodge having been opened on the Master Mason's Degree, the following service shall be held in open lodge:

SERVICE TO BE USED IN THE LODGE HALL

MASTER: Brother Senior Warden, for what purpose are we assembled?

SENIOR WARDEN: To honor the memory of our brother, whom death has taken from us, and to pay the last sad rites of mortality.

MASTER: Brother Junior Warden, what sentiment should inspire the souls of Freemasons on occasions such as this?

JUNIOR WARDEN: Calm and genuine sorrow for the absence of our brother whose departure we mourn; earnest solicitude for our own eternal welfare; and a firm faith in and reliance upon the wisdom and goodness of the Great Architect of the Universe.

MASTER: Brethren, as these sentiments are commended to your earnest consideration, let us invoke the assistance of Almighty God in these our solemn ceremonies.

CHAPLAIN: O Father of mercies and God of all comfort, who dost not willingly afflict or grieve the children of men; look in pity, we beseech Thee, upon this company of Thy sorrowing children, who mourn the loss of this friend and brother. Pour down Thy blessings upon us and strengthen our solemn engagements with ties of sincere affection! Make us grateful for the rich provision of Thy mercy; make us to appreciate our brotherhood, and fill our hearts with its glorious lessons. Be with us now, and sanctify the solemnities of this occa-

sion to our hearts, that we may serve Thee in spirit and understanding; and after our departure hence in peace and in Thy favor, may we be received into Thine everlasting Kingdom, and there enjoy, in unison with the souls of our departed friends, the just reward of a pious and virtuous life. Amen.

RESPONSE: So mote it be. Amen.

Use of the following responses is optional:

MASTER: What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave?

RESPONSE: Man walketh in a vain shadow; he heapeth up riches, and cannot tell who shall gather them.

MASTER: When he dieth he shall carry nothing away; his glory shall not descend after him.

RESPONSE: Naked he came into the world, and naked he must return.

MASTER: The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

RESPONSE: God is our God for ever and ever: he will be our guide even unto death!

MASTER: Almighty Father! into thy hands we leave with humble submission the soul of our deceased brother.

The Funeral Grand Honors (both arms are crossed on the breast, the left uppermost, and the open palms of the hands striking the shoulders; they are then raised above the head, the palms striking each other, and then made to fall smartly upon the thighs):

The first and second times:

**The will of God is accomplished! So mote it be.
Amen.**

The third time:

We cherish his memory here. We commend his spirit to God, who gave it, and commit his body to the tomb.

Remarks upon the character of the deceased may be made by the Master and brethren at this time if desired.

If a scroll is not used, omit the following:

The Master, after reading the Memorial Roll, then hands it to the Secretary, saying: **Brother Secretary, you will deposit this roll, containing the Masonic history of our deceased brother, in the archives of the lodge.**

MASTER: Brethren, the Marshal will now form the procession.

The procession is then formed by twos, and moves to the church, residence, mortuary, or cemetery, as the case may be, in the following order:

ORDER OF PROCESSION

Tyler

Steward

Steward

Musicians

(If the musicians are not Masons they precede the Tyler)

Master Masons

Secretary

Treasurer

Junior Warden

Senior Warden

Chaplain

Past Masters

The Holy Writings

Junior Deacon

The Master

Senior Deacon

Masons not members of the lodge should march with the lodge members, except that Grand Lodge officers or permanent members of the Grand Lodge should immediately precede the Master and the Holy Writings.

When the procession is moving, the brethren will march slowly and with the utmost dignity and decorum. They should avoid smoking, talking, or speaking to friends or spectators.

The coffin should be removed from the residence, church or mortuary by the active pallbearers and pass between the lines of the lodge to the hearse. If it is planned for the lodge to march to the church, or to the grave, the lines should take their place in front of the hearse, the active pallbearers on each side of the hearse, and when all is ready the march should be resumed as before.

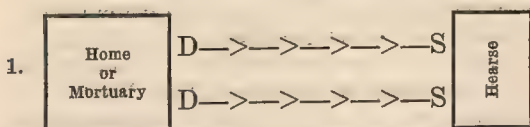
If the lodge uses conveyances, the minister, master and pallbearers will precede the hearse, the others being placed conveniently in the procession behind the mourners.

Some degree of uniformity in the lineup of the officers and brethren may be obtained if the Deacons with their crossed staffs are *always* placed nearest the hearse *whenever the movement is from the hearse toward the church*. Thus, in a line-up from the hearse to the church, the Deacons would take their positions at the hearse and the Stewards would be at the church door. As the line reverses to enter the church, *the Stewards would, therefore, be the last to enter. The Stewards should likewise be the first to leave the church* and should take their positions *nearest the hearse*, with their staffs crossed. The Deacons would thereupon be at the church door with their staffs crossed. The Master, clergy, coffin and mourners would then pass through the lines to the hearse.

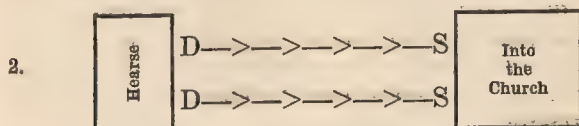
(Observe positions as shown in following diagrams).

VARIOUS ARRANGEMENTS OF PARALLEL LINES

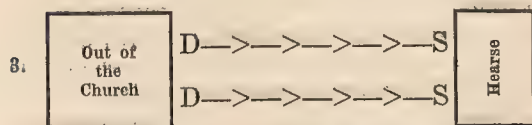
D—Deacons; S—Stewards



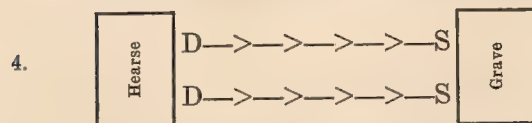
Parallel lines from the home or mortuary to the hearse



Parallel lines from the hearse to the church.



Parallel lines from the church to the hearse.



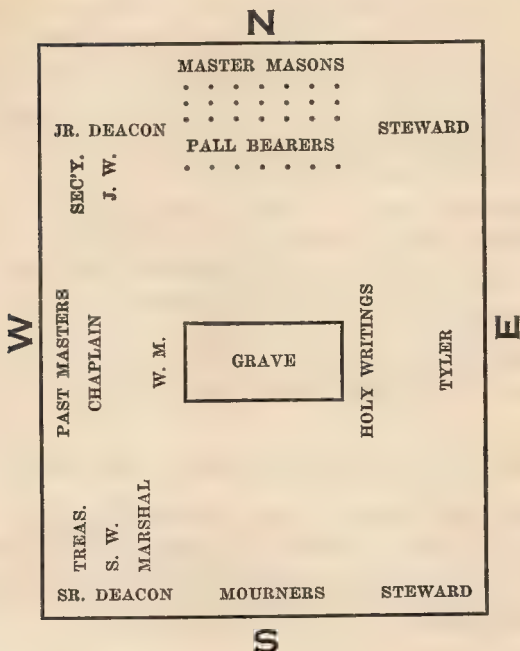
Parallel lines from the hearse to the grave.



Parallel lines from the church direct to the grave.

When the procession arrives near the grave or tomb, it halts. The parallel lines form from the hearse to the grave, face inward, and uncover. This arrangement should find the Deacons, with crossed staffs, standing at the hearse; and the Stewards, with crossed staffs, at the head of the parallel lines. The coffin is removed from the hearse and borne through the lines by the active pallbearers, preceded by the clergy and master, and followed by the officers and brethren, *reversing* the column. (Very likely, there will be occasions when the coffin will be followed by the chief mourners and other mourners. When this occurs, the mourners will then *be followed* by the officers and brethren as they *reverse* the column.) As described here, the coffin, or casket, approaches the grave from the foot. Should the coffin and procession approach the grave from the head, the lines do not reverse.

On reaching the grave, the active pallbearers will stand aside, the Master will take his position at the head of the grave, the bearer of the Great Lights at the foot, the family at one side of the grave and the brethren on the other side, never obstructing the view of the family. Insofar as is possible, the following placement shall be observed:



Not only in the placements, noted in the diagram, but also in almost every other arrangement in connection with a Masonic burial service it must be recognized that the order must fit the needs of that particular funeral and that there will be many instances where changes will have to be made. The directions and arrangements as noted in this service will apply generally and are given for that purpose only.

After the ceremonies of interment are completed, the lines may be reformed as in the first instance, under the direction of the Marshal, and return to the lodge hall, where the Lodge is closed in the Master Mason's Degree.

In instances where there is a very large attendance of the brethren and it is felt that too much time will be consumed by having each one drop the sprig of acacia, it is permissible for this to be confined to the officers and the pallbearers. The brethren should hold up their sprig of acacia while the Master is delivering the sprig of acacia statement.

In other instances of large attendance where it is desirable for each one to drop the acacia sprig, the brethren have united in an appropriate hymn while this part of the service was in progress. This is an acceptable addition to the service.

Wherever the word *coffin* is used in the ceremony, the word *casket* may be substituted, if desired.

SERVICE TO BE CONDUCTED AT THE GRAVE

From time immemorial it has been the custom of the Fraternity of Ancient, Free and Accepted Masons, upon request, to accompany the body of a deceased brother to the place of interment, and there to deposit it with due formalities.

In conformity to this ancient usage, we have assembled to offer this last tribute of esteem, and to express our sincere affection for our departed brother and our steady attachment to the principles of Freemasonry.

(The following three paragraphs may be omitted in case of bad weather.)

As we bid farewell to the mortal body and God-speed to the immortal spirit of him who dwelt a brother among us, we observe a ceremony, not of bitter grief, but of faith; not of despair, but of hope. These last rites we accord our brother signify out parting with his flesh, from which his immortal spirit already has achieved release. We thus per-

form them serenely, supported by our knowledge that, because of the uncertainty of human life, each of us in his time must follow the pathway our brother's soul has taken.

Thus, men cannot labor or live always. Today our brother answers not our call. We shall no more hear his voice until we shall have answered, in another world, the voice that has called him. Let us then, not mourning as those who have no hope, pay the last sad offices of pious duty to our departed brother. These ceremonies cannot profit him; he is beyond the reach of honor and censure alike. To us, the living, they may and should be profitable. They comfort those whom he loved; they show our appreciation of his virtues and his worth; they encourage others to labor and endeavor to deserve the honors we pay to him; and they further demonstrate that the ties, sympathies and obligations of our Fraternity cannot be broken by the hand of death.

This assemblage, then, should awaken serious reflections and strengthen our resolution for the future. Let us embrace the present moment, and now while time and opportunity are ours, make sure the preparation for the coming day when the reflections consequent upon a well-spent life will afford us comfort and consolation. Let faith be the foundation of our hope, and charity the fruit of our obedience to His will that we may receive death as a kind messenger sent from our Supreme Grand Master, to translate us from this imperfect, to that all perfect, glorious and celestial Lodge above, where the Supreme Architect of the universe presides.

The apron is taken off the coffin and handed to the Master, who says:

This Lamb Skin or white leather apron is an emblem of innocence and the badge of a Mason; more ancient than the Golden Fleece or Roman Eagle; more honorable than the Star and Garter, when worthily worn.

The Master then deposits it in the grave, and continues:

An apron was presented our brother on his first admission into the lodge, at which time he was informed that it was his to wear throughout an honorable life and at his death to be placed upon the coffin which should contain his earthly remains, and with them laid beneath the silent clods of the valley. Accordingly, I now place this apron upon the coffin of our deceased brother. By this we are reminded of the universal dominion of death. The arm of Friendship cannot oppose the King of Terrors, nor the charms of innocence elude his grasp. This grave, that coffin, this circle of mourning friends, remind us that we, too, are mortal: soon shall our bodies moulder to dust.

The Master holds the evergreen in his hand. The brethren do likewise, and the Master continues:

This evergreen, which once marked the temporary resting place of illustrious dead, is a symbol of our belief, and an emblem of our faith, in the immortality of the soul. By it we are reminded that we have an immortal part within us which shall survive the grave and which shall never, never, never die.

The Master moves around the grave to the south side, facing the head, the officers and brethren severally falling in line behind him in the most convenient manner, and each drops the sprig of evergreen into the grave (hold out the right arm horizontally and drop the sprig of evergreen on the

breast of the coffin; next point the hand and look upward; then bring the hand to the left breast, and finally down by the side). *The Funeral Grand Honors are then given.* The Master continues:

Unto the grave we have consigned the body of our deceased brother; *earth to earth, ashes to ashes, dust to dust*, there to remain until the trump shall sound on the resurrection morn.

We can cheerfully leave him in the hands of a Being who has done all things well; who is glorious in holiness, fearful in praises, doing wonders.

To those of the immediate relatives and friends who are most heart-stricken at the loss they have sustained, we extend our sincere and most affectionate sympathy. May your faith in our Heavenly Father bring you peace and hope.

Our consoling thought is one of thankfulness to the Great Creator for our brother's life; the contemplation of which should inspire us to emulate his many lovable qualities and virtues, so that on the great day of account we may receive from the compassionate Judge, the welcome invitation: 'Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world'.

Let us pray.

CHAPLAIN: Almighty and eternal God, in Whom we live and move and have our being, and before Whom all men must appear in the judgment day to give an account of their deeds in life; we who now surround the grave of our fallen brother, most earnestly beseech Thee to impress deeply upon our minds the solemnities of this day. Wilt Thou look with infinite compassion upon the bereaved in their hour of desolation. Bless them with Thy love and protection and may they find consolation and peace

in the assurance that their loved one, our friend and brother, has entered into a higher brotherhood to engage in nobler duties. May we have Thy divine assistance, O merciful God, that when our work here on earth is done, our souls, disengaged from their cumbrous dust, may flourish and bloom in eternal day; there to enjoy that rest which Thou hast prepared for all good and faithful servants, in that Spiritual Temple, that House not made with hands, eternal in the Heavens. Amen.

RESPONSE: So mote it be. Amen.

The Master continues:

Soft and safe to thee, my brother, be thy earthly bed! Bright and beautiful be thy rising from it! With fragrance eternal may the sprig of acacia here flourish! May the earliest buds of spring unfold their beauties o'er thy resting place, and here the sweetness of the summer's last rose linger longest! Though the cold blasts of winter may lay them in the dust, and for a time destroy their loveliness, yet their fading is not final; and in the springtime they shall surely bloom again. So, my brother, in the bright morning of the world's resurrection, thy mortal frame, now laid in the dust, shall come again into newness of life, and expand in immortal beauty in realms beyond the skies. Until then, my brother, until then, Farewell!

Father, in Thy gracious keeping, leave we now our brother sleeping.

Benediction (for optional use by Master or minister): The peace of God, which passeth all understanding, keep our hearts and minds in the knowledge and love of God. The everlasting arms protect and guide us in the path of righteousness. The light of the Father's welcome transfigure us on the morn of the endless day. Amen.

RESPONSE: So mote it be. Amen.